

The Philanthropist.

VOLUME VI. NO. 47.

THE PHILANTHROPIST,
PUBLISHED BY THE EXECUTIVE COMMITTEE OF
THE OHIO STATE ANTI-SLAVERY SOCIETY.
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POETRY.

For the Philanthropist.

THE FANATICS.

BY T. M. FINNEY.

The cry of the whole South should be death, instant death to the abolitionist wherever he is caught. Northern abolitionists are a class of desperate fanatics who to accomplish their unballowed ends are ready to sacrifice our lives, and those of our wives, and children. Keep their publications from among us, and hang every emissary that dares step a lawless foot upon our soil.—*Augusta Chronicle, Ga.*

The Union is at Stake!
The glorious union of ourselves and sires,
Will be dismembered by the fanatics!
Hear how they cry for liberty and rights,
And tell us that "all men are equal born."
Adams, the traitor, speaks it openly,
And Giddings too, has dared to raise his voice,
Against our known decree! Like Banquo's ghost
We cannot make them "down,"—Disordered men!
What! would they have us set our chateaux free?
Men are not born with equal rights, and made
In God's own image.—"Tis not so!
The reverend fathers of the church are right—
They tell us "Abraham had slaves"—and We
Will follow in their steps. With one accord
They practice, what they preach, and surely they
Are on the road to Heaven.

Down with the fanatics!

The Union is at stake.—
So we are fanatics!
Traitors to order, Liberty, and peace—
Dissolvers of the Union—men unfit,
To stand, or breathe, even on Slavery's soil!
The dark assassin, who with mord'rous knife
Struck down death-wound to his fellow's heart,
And smiled to see his suffering.—He must
Must have a nobler fate. Our lot is cast!
"Death, instant death," is all that we may hope!—
So we are fanatics!

Aye, ruthless wretches, quite beyond the pale
Of Christian fellowship; for whom no signs
Of mercy must be shown—outlaws at large
Who must not have a jury, save the mob—
No common trial with the thief and liar!
These may stand up before their country's bar,
And plead their cause; Justice will hear them speak
And learned judges sit upon the bench,—
But we, (unchristian rebels that we are!)
Must hear our dreadful doom without a word!
The "sovereign people," who compose the mob,
Must act as our accusers, counsel, judge,
And then decide that we are "fanatics."
And then we may rejoice, if we escape,
With a shaved head, and glossy coat of tar,
Yea mercy must be in her mildest mood,
If this "outbreaching of the public mind,"
Should deign to be so mild.

Why are we fanatics?

Is it because we read the word of God,
And know that men have all a common source;
A common destiny! That they are made
In God's own image? That their souls are stamped,
With immortality? That he who chains,
The body, or the mind, assumes a power
That God hath never given? Is it because
We "plead for those in bonds," and still assert,
That even the slave, has an immortal soul?
That he should worship God as conscience bids?
That his dark mind should see the light of truth?
That he should be, like his white brother, FREE!

It is because

We ask the tyrant to unbind his limbs,
And raise him to the dignity of man?
As it became we hold the bible up,
Is the great rule of moral rectitude—
The safest guide for man's benighted way—
A lamp to light his path, in this dark world—

And makes him "love his neighbor as himself?"
It is because we send our prayers to heaven,
Pleading with God to set the prisoner free!
Then are we fanatics! and it shall be

Our joy to stand unmoved amid the shock,
Of hellish persecution; and with souls

Firm and unshaken in the cause of truth,
To snatch the spoiled from the oppressor's power,
And raise him to a level with our race!

And may this wild fanaticism, spread,
As it hath done—till every christian man
Shall be a fanatic!

Look what a crowd

Hath joined the marshallion host! Freedom
Hath rung her loud clear bugle blast; and now

Thousands have heard her call, and raised the cry,
For universal right! Slavery's curse spell

Will yet be broken by the power of Truth,

And the bound captive toiling in his chains,

Will hear the jubilee, that sets him free!

Haste on the day, great God! when man no more

Shall press his fellow down—when Righteousness,

When Truth, and Peace, and Love shall reign on earth,

And when the franchised slave shall raise his hands,

With joyful shoutings for his LIBERTY!

Manchester, *Brooke co., Va.*, May, 1842.

From the Christian World.

The Summer Birds.

BY MRS. AMELIA E. WELBY.

Sweet warblers of the sunny hours,

Forever on the wing—

I love them as I love the flowers,

The sunlight, and the spring.

CINCINNATI, WEDNESDAY, JUNE 1, 1842.

WHOLE NO. 307

They come like pleasant memories,
In summer's joyous time,
And sing their gushing melodies
As I would sing a rhyme.

In the green and quiet places
Where the golden sunlight falls,
We sit with smiling faces,
To list their silver calls;

And when their holy anthems

Come pealing through the air,

Our hearts leap forth to meet them,

With a blessing and a prayer.

Amid the morning's fragrant dew—

Amid the mist of even—

They warble on as if they drew

Their music down from Heaven;

How sweetly sounds each mellow note,

Beneath the moon's pale ray,

When dying zephyrs rise and float,

Like lovers' sighs, away!

Like shadowy spirits seen at even,

Among the tombs they glide;

Where sweet pale forms, for which we grieve,

Lie sleeping side by side.

They break with songs the soloma hush

Where peace declines her head,

And link their lays with mournful thoughts

That cluster round the dead.

For never can my soul forget

The loved of other years;

Their memories fill my spirit yet—

I've kept them green with tears;

And their singing greets my heart at times,

As in the days of yore,

Though their music, and their loveliness,

Is o'er—for ever o'er.

And often, when the mournful night

Comes with a low, sweet tune,

And sets a star on every height,

And one beside the moon—

When not a sound of wind or wave

The holy stillness mars,

I look above, and strive to trace

Their dwellings in the stars.

The birds! the birds of summer hours—

They bring a gush of glee,

To child among the fragrant flowers—

To the sailor on the sea.

We hear their thrilling voices

In their swift and airy flight,

And the inmost heart rejoices

With a calm and pure delight.

In the stillness of the starlight hours,

When I am with the dead,

O! may they flutter 'mid the flowers

That blossoms o'er my head,

In one melodious strain,

Over lips whose broken melody

Shall never sing again.

For the Philanthropist.

DR. BAILEY.—Will you publish the proceedings of sundry methodist preachers on Burlington district for the information of your methodist subscribers and others. We need such doctrines to enforce the importance of action—action among the members is all that is needed.—The great mass of the members are anti-slavery, but they are taught that associate action on this subject will be exciting, and destroy the peace of the church. Let this southern device be once broken, and the people will rise in all their moral power, and by the blessing of God drive slavery from the church and force it to take refuge with those children of the devil who are not ashamed to do the works of their Father.

Recently one of the stations in Cincinnati has refused to consider resolutions concerning the action of the last general conference in aid of slavery; it was known that a majority of the members of the quarterly conference, could not oppose the resolution by a direct vote, but a part would be alarmed for the peace of the church, and so agree to lay the subject on the table in the true southern style.

Southern apologists no longer defend slavery or justify the wrongs inflicted on the slave by our members, nor do they oppose the action of our members, but it must not be associated as Methodists. Mark the ingenuity of this toleration. With powerful associated wealth and political influence, (not to say the southern church influence,) all combined to support and extend slavery, we must only oppose it as individuals. Slaveholders know well how fruitless such opposition will be. Let my brethren read these proceedings calmly and say what there can be found fault with; let them ask themselves if they have nothing to do.

were laid on the table in this City, with a full history of the proceedings thereon will be prepared and published by the mover as soon as his health and other engagements will allow.

AN OLD METHODIST.

From the New York Watchman.

PROCEEDINGS

Of a meeting of several Preachers on Burlington District, held at Essex, Feb. 15th and 16th 1842, for the purpose of considering our duty as Methodist Preachers in reference to Slavey.

Rev. Bishop Ishell was called to the chair, and B. M. Hall chosen secretary. Meetings opened and closed with prayer. The following resolutions were introduced and after discussion were adopted:

Res. 1. That slavery which consists in the forcible detention of one human being by another property, and subject to his arbitrary will, is opposed to the physical, social, mental, and moral interests of man; therefore, God, who constituted the nature of man, and presides over the circumstances of his probationary existence, never did, never will, and never can, sanction slavery, except as punishment.

2. That, although, among the people of God, there did exist a servitude in which the bondman, and his posterity after him, were held by the master; yet that was not slavery, as much as the master had not an arbitrary control over him, but was bound to treat him with kindness and equity, and allow him equal religious privileges with himself.

3. That the instructions of Christ and his apostles, as contained in the New Testament, are diametrically opposed to slavery; and therefore it is not possible to yield entire obedience to them and hold slaves.

4. That if those Christians at the South who profess opposition to slavery, and appeal to the laws of their States as an insurmountable barrier to the emancipation of their slaves, tell us the truth, they are in a most deplorable and degrading bondage; therefore it is our duty to "Remember these persons in bonds as bound with them," and labor, and pray for their speedy deliverance from the house of bondage.

5. That it is the duty of the Christian minister to oppose sin in all its forms wherever it is found; therefore, when Legislatures, Governors, Magistrates, or individuals are the sinners, it is his appropriate work to reprove them.

6. That it is our solemn conviction, that the abolitionists in the M. E. Church, are among its truest friends; and that, so far are we from intending to leave it, we are determined to live and die in it, laboring for its purity and prosperity.

7. That opposition to slavery is a first principle in Methodism, and any attempt to sustain, or apologize for this "sum of villanies," is a radicalism of the most alarming kind.

8. That the relation sustained to slavery by the M. E. Church, involves her in great responsibility, and calls loudly on Methodists, and Methodist ministers, to act decidedly and faithfully, in opposition to the system.

9. That believing as we do that the abolition enterprise is of God, we will not abandon it on account of abuse, persecutions, difficulties, or trials, but do all in our power, which our circumstances will permit, for its support and success.

10. That the New York Watchman has ably vindicated the cause of the oppressed; and is on many accounts a valuable paper, and as long as it continues to maintain its present course, we will give it our hearty support.

11. That we feel ourselves afflicted and degraded, in the sight of the whole universe, on account of the influence of slavery in our Ecclesiastical councils; particularly exhibited in the resolutions of our last General Conference, on colored testimony, and more recently in prohibiting Simon Peter, a native African convert, from attending a missionary meeting in Norfolk, Virginia.

12. That as abolitionists, we are contending for the first principles of Methodism; and therefore feel ourselves under the strongest obligation to maintain that conscientious regard for all the principles and duties of religion, which was at once the glory and reproach of early Methodists.

The following Address to the members of the Methodist E. Church, on Burlington District,

DEAR FATHERS AND FRIENDS:—To those

you indifferent to the character and conduct of those who are members of the same branch of the church with yourselves, would be entertaining an unfavorable view of your Christian character and interest in the church, and to suppose you willing to exclude from your affections and fellowship, any portion of the members of the M. E. Church without a thorough investigation into their real character and conduct, and finding them, as the result of that investigation, to be guilty of crimes ruinous to their Christian character, would be equally distant from that confidence in your religious integrity which you have reason to expect from your fellow Christians. Acknowledging, therefore, your right to an acquaintance with our views, aims, and conduct in reference to the subject of slavery, and knowing that reports unfavorable to us as Methodists and Christians have been circulated, we take this method to present ourselves to you in our true character, and give you an honest exposition of what we are as Methodist Abolitionists. In doing this we will notice:

There is no sign of opposition that I have heard of. I am candid in the opinion, that if there was an anti-slavery press, there, the public sentiment would sustain it. Though in the present state of the question, it would not be expedient to attempt to establish one there.

A few days since I met with an intelligent young man from Laurens district, S. Carolina, who told me that there was much dissatisfaction there among the non-slaveholding part of the community, and that almost the only intelligence they get on the subject was what appeared in the National Intelligencer. The low price of cotton is doing much. Slave labor at present prices is worthless or nearly so, for growing cotton. Sales, I am credibly informed, range from 4 to 6 cents—some extra parcels a little higher. They are now becoming excessively alarmed about the culture of cotton in India. I have much wished that our northern people would petition Congress to repeal the duty on foreign cotton, as it adds but little or nothing to the revenue. The South claims to be opposed to protective duties. If the petition should state the prospect of getting a supply of cotton from the free laborers of India cheaper than it could be grown by slave labor in the U. States, in as strong language as the facts would justify, it would be all the better. The petition would cause great excitement at the South, and would run through their papers.

The cotton growers have been willing to prostrate the North and refuse their industry all protection. I should like to see what they would say in pleading for the protection of cotton. If the North would bring the South to terms on the subject of protection, it could be best done by showing them that they need it and unless they would consent that the industry of the North be protected, they had no favors to expect.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,

Wednesday Morning, June 1, 1812.

FOR GOVERNOR,
LEICESTER KING.

OUR ANNIVERSARY.

The editor will be absent for two weeks, and

there will be no paper next week.

The Committee of Arrangements at Mt. Vernon are—Hugh Cooper, Benjamin McCracken, John Trimble, Chas. Cooper, Luther Freeman, and J. J. Stone.

The delegates as they arrive, are requested to call at N. Cooper's stand, S. E. Corner of the public square, nearly opposite the Market House.

"MY INFLUENCE."

Sir, you are convinced that slavery is wrong—you see it is ruining your state—why do you not emancipate your slaves?

If I do, I lose caste—at once, and can no longer exert any influence against the system of slavery.

Doctor—why do you not preach against slavery? You are an abolitionist in principle—have voted for abolition resolutions in your

members of your church are slaveholders. Why not preach against slavery?

Don't you see? Now, I can preach to them every christian doctrine, except those relating to oppression, and respect of persons, and thus be useful to them; but, if I were to come out with my sentiments on slavery, when they would not hear me at all—I should lose all influence.

Dr. E.—why do you close your columns against the discussion of slavery? You admit that it is a great evil—one half of your church is directly involved in it—the other half is comparatively ignorant concerning it, and in many ways upholds it. Why be dumb on such a subject?

I must judge for myself, my good brother. It would sow the seed of discord among brethren, and reduce the number of my readers, so that my field for doing good would be limited. In fine, I should lose my influence.

Friend, I somewhat marvel that, holding such principles as you do, you gave your vote for that resolution of your conference, which cut off all debate on the subject of slavery, and laid the question to sleep.

Well, you need not. Agitation would have endangered the Union of the church—and it never will do to divide the church, for under God it is a most potent instrument in the conversion of sinners. What, would you destroy the influence of the church?

My Friend—your paper is grand in its scheme. It professes to be a map of the christian world—to be the champion of Bible christianity. You acknowledge that slavery is one of the foulest blots of christendom, one of the greatest obstacles to the spread of Bible christianity. How remarkable that you have not got it described on your map! This must be the reason, why you and your correspondents, in endeavoring to spread Bible christianity, seem never to direct any attention to this most formidable obstacle.

Oh, no! The reason is, it would do good, and much harm. My paper would at once be shut out of the slave states, and a wide field for doing good be thus lost, and I should no longer be able to exert so much influence in the advocacy of the principles of christianity, on a broad scale.

Sir, you have denounced American oppression as calling for the retributive vengeance of God. Why are you silent now?

Ah! you abolitionists are too hot. I should ruin a noble project, were I to do as you wish, I am erecting a great institution, in which will be taught the elements of a pure, christian education. If I come out against slavery, I shall lose my influence for good with the slave states, and then, what would become of this grand institution for moulding the youthful mind of the nation?

Neighbor, why don't you give some aid or countenance to the anti-slavery cause?

I have other fish to fry. I can now be very

useful in other ways—to the cause of education, of temperance, &c. &c.; but I should become a mere cipher and lose all my influence, if I were to take an open part against slavery.

Sir, you have said that slavery was the greatest question that could engage the attention of the American people. Why not favor us then with your views concerning it?

It won't do. I now can do something towards enlightening the community and sustaining good morals. If I only husband my influence, the time will come when I may express my sentiments on this subject. Were I to do so now, I should lose both subscribers and influence.

Sir, you admit that both the great political parties are pro-slavery; neither will take a single step in behalf of the anti-slavery cause. Why then not come out, and unite with a party, founded on anti-slavery principles?

O, I know your foundation is right. But, one of these two parties is on the whole better than the other, and will do more good in general matters. For the sake then of maintaining its influence, I must vote with it, though its truckling policy on the slavery question, I despise.

Such are the excuses frequently made for not acting out one's convictions on the subject of slavery. They are identical in principle, and if valid, would forever obstruct all reform. If the minister can thus justify his inaction and silence, so can the politician, the editor, the slaveholder, every body—and then, what becomes of the slave, of the church, of our country, of the World? And if such excuses be admissible in relation to slavery, they are admissible in the case of every other evil, where opposition would endanger one's influence. What then would become of the progress of Humanity? Popular corruptions would multiply and accumulate, till the earth was deluged with wickedness, and not a green spot were visible on its surface.

Self-Delusion.

These apologies are put forth by men of conscience, upright in other respects. They are formidable, because, having the show of reason and virtue, those who frame them delude themselves with the idea that they are acting conscientiously. Human nature is skilled in the art of self-deception. There is not a man in the world, so strong is self-love, so great the repugnance to confess to one's self a mean or wicked motive, who does not at times practice imposition on himself.

The preacher will say nothing against slavery lest he lose his influence, for good. Has he ever searched diligently, whether under this specious motive there may not lurk too great a fondness for reputation, or fear of the frown of men?

The editor would be still, for the sake of union and the salvation of souls. Has he no some corner of his heart, of the displeasure of the powers that be?

Another would husband his influence, for a future occasion. Has bread and butter never entered as an element into a vague calculation of consequences, carried on in spite of himself, and to his own confusion of face?

Another would refrain from all allusion to the subject, lest he should prejudice the cause of primitive christianity. We do not doubt his devotion to this cause—his profound desire to see it triumph. In an emergency, we believe he would lay down his life for it—but, is he quite sure that self has no voice in his decision? Is there not somewhere, in some dark chamber of his heart, a love of power and position, exerting not the less influence for being unacknowledged?

We speak in humility, for we know that we have deceived ourselves time and again. "He that trusteth in his own heart is a fool." "Now, consider," says Bishop Butler, "how long and how grossly, a person of the best understanding might be imposed upon by one, of whom he had not any suspicion, in whom he placed an entire confidence; especially if there were friendship and real kindness in the case; surely this holds even stronger with respect to that self, we are all so fond of."

What are they worth?

But allow that such excuses are urged with sincerity, that they veil no other motive, what are they worth?

We have already seen that, if admissible, they would obstruct the work of reformation—no evil could be remedied by human instrumentality. This consequence, of itself, ought to show that they are indefensible.

But, what is their essential principle? It is, that man may refrain from acting out or proclaiming one moral truth, for the sake of advancing others.

The effect of this policy is, first to vitiate one's own character. The man who permits himself, from any motive, to violate a moral truth, that is, a moral obligation, or lives an unremitting witness of its habitual violation by others, necessarily blunts his own moral sensibilities, and ceases gradually to appreciate the force of that obligation. Is not this most painfully illustrated by the history of the relations of this nation to slavery? Has not the policy we are condemning deadened the sensibilities of the American people to the wrongs of the slave, and obscured their perceptions of the sinfulness of the system? And, be it remembered, the man who can train himself to break, or witness the breaking of, one of God's laws, with indifference, is less disposed to respect and obey the rest.

Again—this policy places those pursuing it in a false position: it arrays their influence substantially on the side of the evil, in relation to which it is adopted. There can be no mistake as to this, in the case of one who practices the evil; and that it is true of one who refrains

from opposition to it, must be obvious on a moment's reflection. A General Conference after much discussion, after having been petitioned again and again to denounce slavery as sinful, refuses to do so, and lays the whole subject on the table. "There," says the slaveholder: "I told you so.—You abolitionists are righteous over much. Think you, that that body of reverend, holy men, if they believed slavery sinful, would refuse to say so, especially when so many of their own members are involved in it, and the consequences of sin are dreadful. So long as I have them on my side, I care nothing for your denunciations." "My pastor," says a church member, "is a man of good sense and integrity. If he thought us involved in any way in the support of slavery, would he not tell us so? He is silent, and so will I be—for slavery after all cannot be such a dreadful matter." This agent, "comes among us, partakes of our hospitalities, preaches us sermons, and collects our money, to support the Bible cause; and never yet has whispered that he thought us wrong in holding slaves. Surely, if such men, and the society that commissions them, can see nothing to reprove in this thing, which abolitionists pretend, is so wrong, there can be no great harm in it." Let the imagination of the reader multiply cases of this kind, and he will see, how completely this policy of silence for the sake of influence, becomes a safeguard to the system of slavery; he will see that it is one of the mightiest obstacles they have to contend with, who are willing to sacrifice reputation, influence, and every thing but conscience, to overthrow slavery. Why, the truth is, in this way, the moral worth of the nation becomes a rampart around

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THE PAST.

It is said that history is philosophy, teaching by example. Let us hearken to its teachings.

On the 22nd of May 1787 there was formed, in London, a voluntary Committee on slavery and the slave trade, consisting of the following persons.

Granville Sharp, Thomas Clarkson, Wm. Dillwyn, Richard Philips, Samuel Hare, John Barton, Geo. Harrison, Joseph Hooper, John Lloyd, James Philips.

These all belonged to the Society of Friends except Sharp, Lawson and Clarkson. Wilberforce was a constant and powerful coadjutor.—Fox, Pitt, Burke, Sir William Dobkin, William Smith, Lord Grosvenor

chapters of Exodus—and declared that “the man servant and maid servant are equally property with the ox and the ass.” Abolitionists were breaking the ten commandments—they coveted our men-servants and maid-servants—they wanted to take from us our property.”

And for the sake of maintaining christian fellowship with men thus guilty of libelling God, the conservative anti-slavery members of the General Conference, were willing to vote that slavery was not “in all cases a sin against God.”

Mr. McCaine, be it understood, is one of the first men in his church.

Let us see the operation of this divine system upon the rights of free men.

During the discussions in the conference, this same man undertook to read one of the memorials from the North on the subject of slavery.—Judge Hopper immediately “rose and said, he felt it his duty to inform Bro. McCaine, that the laws of Maryland would not permit the reading of that paper under the penalty of twelve years’ imprisonment in the penitentiary!!”

Mr. McCaine then took the journals of the New York and New Jersey conferences, beginning permission to read from them extracts on the subject of slavery. Judge Hopper whispered in his ear—and Mr. McCaine remarked, “I am advised by the brother not to read it, if it is of the character of the memorial, for I shall certainly endanger my person in so doing; and I love liberty too well to be put in the stone jug!”

This divine system, then, Mr. McCaine, gags freemen, as well as whips slaves—does it!—God is the author of gags, as well as thumb-screws, is He?

Such is the degrading vassalage to which Mr. McCaine’s divine institution has reduced him—and his brethren.

ACTION—ACTION.

We are going ahead in Cincinnati. Signers to the Liberty rolls are multiplying every day.

To-morrow evening, at 7 o’clock P. M., a meeting will be held at Mt. Pleasant, Hamilton county, at which addresses will be delivered on the objects and principles of the Liberty Party.

At Delhi a similar meeting is also to be held. We are not yet advised as to the time.

We are pleased in being able to announce, that Mr. Morris will soon take the field. With such men as King, Lewis, Morris, and Chase, for operators, the whole State will soon be aroused.

Dr. Brisbane lately went out on a short excursion, and delivered several addresses to interesting audiences.

On Wednesday and Thursday evenings of the 18th and 19th ult., at Troy, he spoke to large assemblies in the Methodist church; on Friday morning, at the Baptist church, near Cass, in the same county; Friday eve., at Cass, in the Methodist meeting house; Saturday morning,

in the Baptist church, about two miles from Troy, to a very good audience; and in the evening, in the Methodist church, 4 miles from Piqua. Sunday afternoon, he lectured on slavery in the Methodist church in Troy; and Monday evening, at Piqua, in the Baptist church. While in Troy, there was an anti-Temperance mob. Certain mobocrats had been fined, and imprisoned for eggng a Temperance lecturer. Their friends assembled from all the region round about, with scythes, guns, &c., for the purpose of rescuing them, but Temperance is a little too respectable to be treated in this way, and so the sheriff and military turned out in sufficient force, to disperse the rabble.

While the Doctor was in Troy, a Liberty Roll was started, and from 20 to 30 signers soon obtained. They were to meet the day after Dr. Brisbane left, when further accessions were expected.

OBSERVATORY.

A society has recently been organized in Cincinnati, called the Cincinnati Astronomical Society, the object of which is, to furnish the city with an observatory and astronomical apparatus, adequate in all respects to the wants of science. It is estimated, we believe, that some seven or eight thousand dollars will be necessary for this purpose—of this about \$6,000 have been already subscribed in shares of \$25. This is highly creditable to the scientific taste of the people of Cincinnati, and to the tact and zeal of Professor Mitchell, with whom the movement originated, and by whom chiefly it has been carried on.

A SOFT ANSWER.

... WITH WHICH CAPTAIN DUFFY OF THE COLUMBUS FREEMAN MANAGES HIS OPPONENTS. Coming out as he did from the Whig party, and battling manfully for Human rights, his old friends, many of them, lifted up the heel against him. But the captain is invincible. He knows the omnipotence of a “soft answer.” The following is a specimen of his style of defence.

“Although it was once said by our friend of the Clinton Republican, that he had never found any article in the Freeman worth extracting, we now have the pleasure to extract an article from the Republican which we deserve a place in the Freeman. The sentiments contained in the following are worthy of an independent conductor of a Whig press, and are such as we are happy to see are becoming more frequently expressed in the columns of independent Whig papers. We hope our young contemporaries will suffer nothing in their own feelings, or in the estimation of their friends, consequence of this sincere and voluntary tribute from a man who has himself been denounced as a ‘black bannerman’ piratical abolitionist,’ for saying nothing more than is contained in the annexed extract:

Hon. J. R. Giddings.

“This gentleman, who was censured by a majority of the members of Congress who uphold slavery, and slaveholding members who infringe upon the rights and liberties of the people, and who resigned his seat in consequence thereof, has been elected by a decisive majority—a majority that will speak in a language not to be misunderstood by those who trampled all law under foot, and exercised a power not guaranteed by the constitution of the United States. His majority is 3,320.

“Although the leading lococones in the district condemned Congress in the most violent terms, for the insult offered their representative, yet they had the means to oppose the faithful Giddings. But, alas! their defeat. How disgraceful. We therefore, place every

man who voted for Edwards as a friend of slavery, and as an enemy to those privileges and immunities bequeathed us by the patriots of the revolution.”

A NEW PAPER.

In spite of hard times, new papers spring into life, and old ones enlarge themselves.

The Bangor Gazette, is a political paper just started at Bangor, Maine. It is a handsome sheet, and well edited. It sustains the politics of the Liberty party.

The American Citizen has lately been enlarged to mammoth size. It advocates the Liberty party.

The Youth’s Emancipator is a little anti-slavery paper, designed for youth, published at Oberlin, monthly, at 25 cts. a year. It is conducted exclusively by youth.

WESTERN RESERVE LIBERTY CONVENTION.

A Western Reserve Liberty Convention met at Chardon, Geauga co., Tuesday, 17th of May. Q. F. Atkins presided; and we rejoice to see that an old friend, not long since an opponent of the Liberty party action, we mean L. L. Rice, former editor of the Painesville Telegraph, was secretary of the Convention.

The most decided ground, the Reserve Cabinet says, was taken in favor of the Liberty party, and of the repudiation of all connection with the previously existing parties. Thus one by one, we see the old antagonists of independent political action, changing their position.

How much better it would be, if the editor of the Xenia Free Press would do the same thing, instead of carpings at the movements of such men as Judge King, Edward Wade, Salmon P. Chase, &c.—and publishing anonymous communications, abusing the editor of this paper as sanctimonious, hypocritical, &c. &c.

The Liberty men on the Reserve are active. They adjourned to meet as follows: at Painesville, June 1st, at Ravenna, June 8th, and at Jefferson, June 15th.

OUTWITTED.

The Importation law of Virginia, enacted against New York, turns out a very harmless affair after all. The “closest wisdom of the wise,” as the Richmond Whig has it, is no match for Yankee cunning.

With a view to meet the costs and charges under that law, says the Whig, the Captain increases his freight. In a case reported, the increased freight exceeded the fee &c. some ten or twelve dollars: giving a gain to the Captain at the expense of the owner of the produce, who in making his purchases, will take this item into consideration, and give the planter less by its amount, than he would otherwise have done. Thus Virginia taxes herself for the special benefit of the Yorkers.

GOOD RESOLUTIONS.

The following excellent resolutions, were, in the late Anniversary of the American Anti-slavery Society, and passed unanimously. We find them in the Journal of Commerce:

Resolved, 1. That our thanks are especially due to the Supreme Ruler of the Universe, who amidst the difference of views and feeling among the advocates of Human Liberty and the friends of the immediate abolition of Slavery in this country, and the fluctuations in the moral, religious, and political aspects of the cause, is “the same yesterday, to-day, and forever”—for His providential interpositions in behalf of soffering humanity, from time to time, which fit us with admiration and gratitude, and inspire us with hope and faith in the prosecution of the blessed cause in which we are permitted to bear a part.

2. That the occurrences of the past year in Europe and America, in relation to Slavery and the Slave-trade, notwithstanding the steady opposition of the advocates and supporters of Slavery, and the indifference, inaction, or opposition of religious and political men, clearly evince that the cause of Human Rights is steadily advancing, and that the day is not distant when every yoke will be broken, and the oppressed go free.

3. That the noble stand of John Quincy Adams, in defense of the right of petition—of the Hon. Joshua R. Giddings, in support of the Common Law, the Rights of man and political justice—of Governor Seward, in the maintenance of State Rights—and of the independent jurists and patriotic men in Congress and State Legislatures,—justly entitle those civilians, statesmen, and patriots, to the gratitude and confidence of the American people, and the thanks of the friends of Liberty throughout the world.

4. That the thanks of the friends of Humanity and Liberty are due to the eloquent and gifted men and women, who by their pens and tongues have portrayed the wrongs of the enslaved; and the blessings of liberty; who have vindicated the rights of the bond, the fugitive and the free; and have thus infused into the literature of the day the principles of freedom, humanity and justice.

5. That those ministers of the gospel, and missionaries of the cross, and those churches of the Lord Jesus Christ; of different denominations, who have, in opposition to a time-serving ecclesiastical policy and hardness of heart against the claims of suffering humanity, openly and fearlessly proclaimed the law of the living God and the claims of their fellow men, with reference to the crying sins of slavery and oppression, may God exalt the nation—unto the warmest sympathy and the thanks of their fellow Christians, as they have, we doubt not, received the approving smile of that Savior who came to preach the gospel to the poor—heal the broken-hearted, to preach deliverance to the captives—and to set at liberty them that are bruised.

So we think. Our friend is doubtless less disposed to blame the supineness of his neighbors since the late visit of Dr. Brisbane.

It is evident, that what they have needed hitherto, has been organization. No matter how ardent the zeal of individuals, unless they unite on some plan of action, they will be apt to accomplish little, and the fire will soon go out.—We are glad that they organized after Dr. Brisbane’s address. Let them go ahead now.—There is no reward for the sluggish.

Slavery may speedily fall, and the triumphs of liberty be complete in our land and throughout the world.

10. That neither the country nor the cause of humanity has anything to hope from political parties which vie with each other in making the lowest obsequies to the slave power; and that we rejoice at the constantly increasing numbers of those who are breaking away from the engagements of those parties, and using their political power for the accomplishment of the one great thing which our country most needs—the raising up of justice now fallen in our streets.

THE SLAVEHOLDERS, CALLING FOR YANKEE HELP.

BY LUTHER BROWN.

Though your petitions can’t be heard,
Still you must lend a helping hand,
To drive old freedom far away
From this slaveholding land.

What though you are a servile race,
Forever delving in the earth,
Like slaves, to earn your daily bread;
And we of higher birth.

Yet still we govern you so well,
That you some gratitude should show;
And sure to save our property:
Your blood will freely flow.

Come, then, ye Yankees, young and old,
Come rally now and make a stand,
Or slavery soon will cease to be
A blessing to our land.

For old John Bull, so bold has grown,
He has refused to pay
For negroes who have freed themselves;
Or who have run away.

The Creole men are all set free,
Nor will he lend a helping hand,
To catch them or to bring them back
To this most happy land.

O, gird then, gird your armor on!
What if the spade and plough lie still;
Tell John Bull plainly to his face,
That he must do our will.

He must bring back the Creole men,
For we have proof as clear as day,
That John Bull’s servants knew full well
When ours went away.

What right has he or any man,
To publish to the world around,
Truths which in our Declaration
Are always to be found.

O, come then, come, and make a stand—
For slavery let us bravely fight,
Or every negro in the land,
Will soon assert his right.

Watch freedom then, and guard it well,
So that it never may grow or spread;
Or colored men will soon be free
And slavery lie dead.

Trumbull co., Ohio.

* I take it for granted that Great Britain will not pay for the Creole men. Slaves, there were none abroad, unless the crew of the Creole were slaves to Madison Washington, and if they were, then the slaves of the Creole were liberated by British law, and if any one has reason to complain, it is Madison Washington and his associates; they held these men by the same law that all slaves are held by, to wit the law of force.

D. A. ROBERTSON—has been engaged as an attorney for the late Enquirer of this city.

Mr. Robertson was formerly editor of the Cincinnati Elevator, an excellent paper, which failed for want of sufficient patronage.

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Greene County.

A friend, lately writing from Miami county, says—

There is a large number of professed abolitionists in this county, whose talents and influence might, and should contribute much to the advancement of our cause, and to the hastening of our country’s anticipated jubilee. But most certainly they have been too inactive. Look at the beautiful and growing town of Troy.—Look at her large number of intelligent citizens, who are there known as thorough abolitionists.

Troy ought to have a large and an efficient anti-slavery organization, and she might have it, too, if she would.

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Greene County.

A valued friend, writing from Greene county, after specifying several reasons, for the apathy of anti-slavery men in that section, says—

“But this forms no excuse for the supineness and indifference we have exhibited. We should have held a Liberty Convention before this time, but all I have spoken to on the subject, object that we are too few in number to effect any thing, and too unpopular to expect any addition. This is not my opinion. I feel assured there is a secret and almost imperceptible, but very great change going on in this county, not only in favor of abolition, but also in favor a new political party, and all that is wanting, is for some one to take the lead.”

Don’t wait for this—don’t wait for speakers, or for your press to come right. Take hold of yourself; go around with a Liberty roll, and see how many names you can get down. You will get more than you expect. Such has been our experience in Cincinnati. We must not exaggerate our difficulties, or our unpopularity.

Our friends in Greene county will get up a

Liberty Convention, some time in June, after our Anniversary, we think we can promise them some speakers from Cincinnati.

OLD AND NEW.

Are there not speculations afloat somewhere in the philosophical world—that after some certain period greater or less, all things will come round again, just as they were? You know that certain fashions have their cycles—whether regular or not, I am not chronologist enough to know. I have seen some pealed tooshately, and I remember well how such things used to pinch my boyish toes.

And why should not opinions and tenets, and party creeds have their cycles too? You are aware of the sameness of certain matters of this sort, now and of old time. Will you permit me to furnish a few instances? They are not all new to you, but they may be to some of your readers.

Let me begin with the apology of Dr. Franklin, which made some stir, and caused no little research among the literati about fifty years ago. The attentive reader cannot but be struck with certain curious coincidences.

On the Slave Trade.

BY DR. FRANKLIN.

“Reading in the newspapers the speech of Mr. Jackson in Congress, against meddling in the affairs of slavery, or attempting to mend the condition of slaves, it put me in mind of a similar speech, made about one hundred years since, by Sidi Mahomet Ibrahim, a member of the divan of Algiers, which may be seen in Martin’s account of his consulship, 1687. It was against granting the petition of the sect called Erie, or Purists, who prayed for the abolition of piracy and slavery, as being unjust.—Mr. Jackson does not quote it: perhaps he has not seen it. If, therefore, some of its reasonings are to be found in his eloquent speech, it may show that men’s interests operate, and are operated on with surprising similarity, in all countries and climates, whenever they are under similar circumstances. The Afrika speech, as translated, is as follows:

From the New Gennesee Farmer.
Sugar from Indian Corn and Stearine from
Lard.

We have received from the Commissioners of Patents, always on the alert to collect and diffuse useful information, an Essay on the manufacturing of sugar from corn stalks by William Webb of Wilmington, Delaware; and a communication on the subject of Oil and Stearine from Lard—in a pamphlet published by the National Agricultural Society. They are highly interesting and valuable. We shall select only those parts which are directly practical; omitting such as may be considered too scientific for general readers. The prospects which they hold out, especially in respect to the product of sugar from maize, are very highly encouraging. The first step only in the process is as yet taken; and especially it remains to be seen what are to be the expenses of the process. It is confidently stated that eight hundred or a thousand pounds of sugar may be produced upon an acre of corn, planted as Mr. Webb directs. We shall be ready to believe it when it is done; in the mean time we design not the slightest impeachment of Mr. Webb's integrity and intelligence, and entertain no distrust or doubt, which should interfere with the immediate and faithful trial of the experiment. Heaven grant that these expectations may be realized on the score of humanity if for no other reason, if human comfort is taxed and human life used up so cruelly and so prodigally, as it is in this pamphlet represented to be in the manufacture of sugar from the cane."

"I have felt considerable interest in the plan for extending the cultivation of sugar in temperate climates, and have made many experiments; first, upon the Beet, and recently upon Maize, or Indian corn, in the hope of discovering some mode by which the desired end might be attained. The results from the latter plant have been extremely encouraging. The manufacture of sugar from it, compared with that from Beet, offers many advantages. It is more simple, and less liable to failure. The machinery is less expensive, and the amount of fuel required is less by one-half. The quantity of sugar produced on a given space of ground is greater, besides being of better quality.

"The raw juice of Maize, when cultivated for sugar, marks 10° on the saccharometer while the average of cane juice (as I am informed) is not higher than 8°, and beet juice not over 3°. From 9½ quarts (dry measure) of the former, I have obtained 4 pounds 6 ounces of syrup, concentrated to the point suitable for crystallization. The proportion of crystallizable sugar appears to be larger than is obtained from cane juice in Louisiana. This is accounted for by the fact, that our climate ripens corn perfectly, while it but rarely if ever happens that cane is fully matured.

"In some cases the syrup has crystallized so completely, that less than one sixth part of molasses remained. This, however, only happened after it had stood from one to two months. There is reason to believe that if the plant were fully ripe, and the process of manufacture perfectly performed, that the syrup might be entirely crystallized without forming any molasses. This perfection in the manufacture cannot however be attained with the ordinary apparatus.—Without any other means for pressing out the juice than a small hand-mill, it is impossible to say how great a quantity of sugar may be produced on an acre. The experiments have been directed more to ascertain the saccharine quality of the corn stalk, than the amount of a given quantity of ground will produce; but the calculations made from trials on a small scale, leave no room of doubt that the quantity of sugar will be from 800 to 1,000 pounds.

"Another mode of cultivation, to be employed in combination with the one first proposed, consists simply in raising a greater number of plants on the same space of ground. By this plan, all the unfavorable results above mentioned were obviated; a much larger quantity of sugar was produced, and of better quality.

"The juice produced by this mode of cultivation is remarkably pure and agreeable to the taste. Samples of the sugar yielded by it are now in the Patent Office, with a small hand-mill by which the stalks were crushed.

"On the whole, there appears ample encouragement for perseverance; every step in the investigation has increased the probabilities of success—no evidence having been discovered why it should not succeed as well, if not better, on a large scale, than it has done on a small one.—In the first place, it has been satisfactorily proved, that sugar of excellent quality, suitable for common use without refining, may be made from the stalk of Maize. 2d. That the juice of this plant when cultivated in a certain manner, contains saccharine matter remarkably free from foreign substances. 3rd. The quantity of this juice (even supposing we had no other evidence about it) is sufficiently demonstrated by the great amount of nutritive grain which it produces in the natural course of vegetation.

"It is needless to expatiate on the vast advantages which would result from the introduction of this manufacture into our country.

"Grain is produced in the West, in such overflowing abundance, that the markets become glutted, and inducements are offered to employ the surplus produce in distillation.—This business is now becoming disreputable.—

"The happy conviction is spreading rapidly, that the use of alcohol as a beverage, instead of conducting to health and strength, is the surest means of destroying both. Some other production, therefore, will be required, in which the powers of our soil may be profitably employed.

"This, it is hoped, will be found in the business now proposed. Instead of distilleries, converting food into poison, we may have sugar houses, manufacturing at our doors an article in universal demand, not merely useful, but necessary; furnishing as it does one of the most simple, natural, and nutritious varieties of human sustenance found in the whole range of vegetable production. It is said that the general use of sugar in Europe, has had the effect to extinguish the scurvy, and many other diseases formerly

epidemic.

"The time of the crop in the sugar island, (says Edwards,) is a season of gladness and festivity to man and beast. The meagre and sickly among the negroes exhibit a surprising alteration in a few weeks after the mill is set in action. But though the use of sugar is attended with all these agreeable effects, there is no agricultural production furnished at so great a sacrifice of human life. The reasons of this mortality may be found in the climate, and the peculiar situations in which cane is cultivated.—How much then, will be taken off the load of human suffering, if this article can be produced in more temperate and healthful regions! The wide prairies, and fertile alluvial valleys of the West offer an ample field, rich, with all the elements of success.

"It may be doubted whether a tropical country can ever furnish a great amount of exports, except through the means of compulsory labor.—It appears then, highly probable, that if the inhabitants of temperate countries wish to conti-

to produce it for themselves. The Beet appears to succeed well in Europe, and the manufacture from it is extending rapidly; but there is no hazard in making the assertion that Indian corn is better adapted to our purpose.

The following mode of cultivating the plant, and making the sugar, is the best that can now be offered.

The kind of soil best adapted to corn is so well understood, that no directions on this point are necessary, except that it should be rich, the richer the better; if not naturally fertile, manure must be applied either ploughed in or spread upon the surface, or used both ways, according to the ability of the owner. Nothing can form a better preparation for the crop, than a clover sod well turned under, and harrowed fine immediately before planting.

Select for seed the largest and best ears of any variety of corn not disposed to throw up suckers, or spread out in branches; that kind most productive in the neighborhood, will be generally the one best adapted to the purpose. The plantings should be done with a drilling machine. One man with a pair of horses, and an instrument of this kind, will plant and cover, in the most perfect manner, from ten to twelve acres in a day. The rows (if practicable, let them run north and south) two and a half feet apart, and the seed dropped sufficiently thick in the row to insure a plant every two or three inches.

A large harrow made with teeth arranged so as not to injure the corn, may be used to advantage soon after it is up. The after culture is performed with a cultivator, and here will be perceived one of the great advantages of drilling; the plants all growing in lines, perfectly regular and straight with each other, the horse-hoe cuts the earth, and cuts up the weeds close by every one, so that no hand-hoeing will be required in any part of the cultivation.

It is a part of the system of cane planting in Louisiana, to raise as full a stand of cane upon the ground as possible; experience having proved that the most sugar is obtained from the land in this way. As far as my experience has gone, the same thing is true of corn. This point must therefore be attended to, and the deficiencies, if any occur, made up by timely replanting.

The next operation is taking off the ears.—

Many stalks will not produce any, but wherever they appear, they must be removed. It is not best to undertake this work too early: as when the ears first appear, they are tender, and cannot be taken off without breaking, which increases the trouble. Any time before the formation of grain upon them, will be soon enough.

Nothing further is necessary to be done until the crop is ready to cut for grinding.

In our latitude, the cutting may commence, with the earlier varieties, about the middle of August.—The later kinds will be ripe in September, and continue in season until cut off by frost.

The stalks should be topped and bladed while standing in the field. They are then cut, tied in bundles, and taken to the mill. The tops and blades, when properly cured, make excellent fodder, rather better it is believed, than any hitherto used; and the residuum, after passing the rollers, may easily be dried and used in the same way; another advantage over the cane, which, after the juice is expressed, is usually burned.

The mills should be made on the same general principle employed in constructing those intended for grinding cane. An important difference, however, will be found both in the original cost, and in the expense of working them. Judging from the comparative hardness of cane and corn stalk, it is believed that one-fourth part of the strength necessary in the construction of a cane mill, will be amply sufficient for corn; and less than one-fourth part of the power of the mill will be required.

The stalks are mortised to admit wedges on each side the pivots of the two outside rollers, by which their distances from the middle one may be regulated. The power is applied to the middle roller, and the others are moved from it by means of coggs. In grinding, the stalks pass through on the right side of the middle cylinder, and come in contact with a piece of frame work called the dumb returner, which directs them backwards so that they pass through the rollers again on the opposite side of the middle one. (See cut.) The modern improved machine is made entirely of iron; three horizontal rollers arranged in a triangular form, one above and two below, the cane or stalk passes directly through, receiving two pressures before it escapes. The lower cylinders are contained in a small cistern which receives the juice. The latter machine is the most complete, the former the least expensive. These mills may be moved by cattle, but for large operations, steam or water power is preferable.—

When the vertical cylinders are turned by cattle, the axis of the middle one has long levers fixed across it, extending from ten to fifteen feet from the centre. To render the arms firm, the axis of this roller is carried up to a considerable height, and oblique braces of wood by which the oxen or horses draw, are extended from the top of the vertical axis, to the extremities of each of the arms. When horizontal cylinders are propelled by animal power, the upper roller is turned by coggs on a vertical shaft. It is said that in the West Indies, the purest cane juice will ferment in twenty minutes after it enters the receiver. Corn juice has been kept for one hour before boiling, without any apparent injury resulting; but so much delay is not desirable, as it may be attended with bad effects.

The process which has been employed in the manufacture of Maize sugar, is as follows: The juice, after coming from the mill, stood for a short time to deposit some of its coarse impurities; it was then poured off, and passed through a flannel strainer, in order to get rid of such matter as could be separated in this way. Lime water, called milk of lime, was then added in the proportion of one or two table-spoons' full to the gallon. It is said by sugar manufacturers, that knowledge on this point can only be acquired by experience; but I have never failed in making sugar from employing too much or too little of the lime. A certain portion of this substance, however, is undoubtedly necessary, and more or less than this will be injurious; but no precise directions can be given about it.—

The juice was then placed over the fire, and brought nearly to the boiling point, when it was carefully skimmed, taking care to complete this operation before ebullition commenced. It was then boiled down rapidly, removing the scum as it rose. The juice was examined from time to time, and if there was an appearance of feculent particles which would not rise to the surface, it was again passed through a flannel strainer.—

In judging when the syrup was sufficiently boiled, a portion was taken between the thumb and finger, and if when moderately cool, a thread half an inch long could be drawn, it was considered to be done, and was poured into broad shallow

shallow vessels to crystallize. In some cases crystallization commenced in twelve hours; in others, not till after several days, and in no case was this process so far completed as to allow the sugar to be drained in less than three weeks from the time of boiling. The reason why so great a length of time was required, I have not yet been able to discover. There is no doubt but an improved process of manufacture will cause it to granulate as quickly as any other.

To be Concluded in our Next.

FOR SALE CHEAP!
"Cause and Cure of Infidelity." By Rev. David Nelson, of Quincy, Ill. Any individual wishing this work can have it by application to the subscriber. Third edition, published by the American Tract Society.

D. D. NELSON.
Walnut Hills, Lane Seminary, O., Oct. 5, 1841.

WEDDING CAKE MANUFACTORY, FANCY CAKE STORE, AND WHOLESALE AND RETAIL

CONFETIONARY.

5th st., 5 doors East of Vine, North side.

The subscriber having succeeded to the business of J. A. Burnett, respectfully invites his friends and the public to his display of Christmas, New Year cakes and Confectionaries, begs leave to inform them that all attention will be paid to their orders, and the same punctually executed.

SAMUEL A. ALLEY.

December 22nd, 1841.

NOTICE—MILK—MILK

We are now prepared to inform our friends that we still continue to supply this City, with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and addresses to the Office of the Philanthropist.

C. M. MERRELL,

N. H. MERRELL.

Messrs. WOODSON & TINSLEY, House Carpenters and Joiners, near the corner of Eighth and Broadway, Cincinnati, feeling grateful for their patronage since the opening of their establishment, desire to inform their friends and the public that they are prepared to do all kinds of House Carpenter and Joiner's work at the shortest notice and on the most reasonable terms.

WOODSON & TINSLEY.

PETERS' PILLS

WE HAVE TRIED DOCTOR JOS. PRIESTLEY PETERS' VEGETABLE PILLS, and have no hesitation in pronouncing them the best *Antiphlogistic Medicine* that we have ever used in our families. We are acquainted with several families in this city who give them the preference to all other kinds, on account of their mildness, and at the same time, certainty of action.—*N. Y. Examiner.*

MORE THAN TEN MILLIONS of boxes of these very valuable Antiphlogistic Pills have been sold in the United States, Canadas, West Indies, Mexico, and Texas, since the first of January, eighteen hundred and thirty-five.

HUNDREDS and THOUSANDS bless the day they were induced, by a friend, to try a Box of Dr. Peters' Pills.

They are in use as a Family Medicine, and all who have used them give them the preference to all other kinds, on account of their being a safe, pleasant, and easy aperient—being mild in their action at the same time; though, in their operation, producing neither distress, griping, nor debility.

Doctor Joseph Priestley Peters,

Dear Sir—I have used your valuable Pills these last four years, in cases of Dispepsia, Liver Complaint, and Sick Headache, and have found them in a majority of cases, the most valuable Pill I have ever used.

JOHN CASE, M. D.

For Sick or Nervous Head-ache or Bilious Fever, I would recommend Peters' Pill in preference to all other kinds.

R. H. ARMSTRONG, M. D.

The following from the EMINENT DOCTOR EMERSON, is considered sufficient

I have used in my practice, these last 5 years, Dr. Priestley Peters' Vegetable Antiphlogistic Pills, and consider them the Best FAMILY MEDICINE I have ever used.

Giver up to Die.

How many are given up to die that might be saved by Sherman's Lozenges, the best medicine in the world, and the easiest taken.

Consumption

Thousands yearly in the United States, that Sherman's Cough Lozenges would cure when nothing else would even relieve. Miners of the Gospel have added their testimony to that effect.

Coughs and Colds,

neglected, lead to consumption and death, when a few of the Lozenges would effect a cure in one or two days. They are remarkably pleasant and cost but a trifle.

Over 300 persons have given their names within the last year as a reference of the wonderful virtues of these Cough Lozenges. They cure all recent cases in a few hours, seldom requiring more than one day to cure the most distressing ones.

The Rev. Darius Anthony, of the Oneida Conference, was given up as incurable, believed to be on the verge of the grave from consumption, without the hope of relief, till he tried these Lozenges. They relieved him immediately, and in a few weeks restored him to health, so that he could resume his duties as a minister of the gospel. He recommends them to all who are consuming or have any derangement of their lungs, as the greatest medicine in the known world. He has witnessed their effects on several others, and always with the happiest results. He says so great a remedy through the blessing of Divine Providence, should be the common property of all, and in every family on the face of the earth.

The Rev. Doctor Eastmond, of this city, gave a few to a lady, a friend of his, who had been given up by her physician and friends as in the last stage of Consumption. The first Lozenge gave her considerable relief, so that she was encouraged to persevere in their use; and through the blessing of God they restored her to perfect health.

Mr. Henry S. Barker, 97 Green st., was cured of a very bad cough suffered from several weeks, by only 5 Lozenges, when all other remedies had no effect on him whatever.

Mr. G. T. Matthews, 8 Caroline st., suffered a year with a very hard, tight, tough pain, in the side, spitting of blood and all the usual symptoms of consumption. The Lozenges relieved him immediately, and in a few weeks restored him to perfect health. He says they are the greatest medicine in the world.

When such clergymen as the Rev. Mr. Anthony, Eastmond and Hancock, and such physicians as Mott, Cheeseman, Smith, Rogers, and those named above, sanction the use of any article of medicine, the public need not hesitate to place reliance upon it. Such are Sherman's Lozenges.

Children Die

of worms, after months and sometimes years of suffering, without the parent's knowing the cause—little suspending worms are literally eaten up them. Sherman's Worm Lozenges have cured hundreds and thousands of such cases. Any child will take them.

Sherman's Worm Lozenges.

Proved in more than 400,000 cases to be infallible; the only certain worm-destroying medicine ever discovered. Many diseases arise from worms and occasion long and intense suffering and even death, without their ever being suspected; grown persons are very often afflicted with them and are doctored for various complaints, without any benefit; when one dose of these Lozenges would speedily cure them.

Mr. J. Murphy, 90 North st. Philadelphia, was applied to by a poor woman, whose daughter, 7 years old, had been sick for nearly 3 years; her stomach was as large as a grown person's, her arms and legs so swollen that she could eat as much as two laboring men. Two celebrated doctors had exhausted their skill without any benefit; the father had spent all he could raise, and was discouraged; he abandoned all idea of doing anything more for her, and looked to death alone, to take her out of her misery. Mr. Murphy believing it a case of worms, gave her a box of Sherman's Lozenges, and in two days she returned with joy beaming in her eyes, and said the Lozenges had saved her child's life. The first dose brought away nearly a pint of worms in one living mass, she afterwards counted over 800 that were discharged, besides the mass, which she could not count. The child was literally eaten up with them—another all their expenses from the avails of their own skill and industry, need fail for want of an opportunity. The tuition for each term is expected in advance.

The expenses for board, instruction, room rent, and incidental, including use of library, also instruction in vocal music are for males \$65 and for females \$60 a year. From one half to three-fourths of this expense is ordinarily paid from the avails of two to three hours daily labor, needed to secure health and physical vigor, and without impeding at all either intellectual or moral improvement. A few have indeed succeeded in defraying all their expenses from the avails of their own skill and industry. No individual therefore who is worth educating, need fail for want of an opportunity. The tuition for each term is expected in advance.

Subscriptions are now before the public to obtain aid in procuring Chemical and Philosophical apparatus, and to assist indigent pious students in paying their tuition. Materials for clothing, Books, and Geological specimens are also solicited. Benevolent individuals wishing to aid any of these objects are requested to direct to Augustine J. Smith, Treasurer of the Institute. Provision is already made for paying the tuition of a few indigent, pious students of tried established character.

My Poor Back

will break, it is so weak, and pains me constantly. What shall I do? Get one of Sherman's Poor Man's Plasters, with his name on it, and it will cure you in a few hours, as did Mr. Hoxie.

Sherman's Poor Man's Plaster.

The best strengthening Plaster in the world, and a sovereign remedy for pains, or weakness in the back, limbs, side, breast, neck, limbs, joints, rheumatism, lumbago, sciatica, &c. &c.

Several